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**American Indian Nations from Termination to Restoration, 1953–2006.**  
By Roberta Ulrich. Lincoln: University of Nebraska Press, 2010. 334 pages.  
\$45.00 cloth; \$30.00 paper.

*American Indian Nations from Termination to Restoration* provides a useful overview of the US federal Indian policy that defined the 1950s and 1960s, and in many ways still informs identity for some of the affected groups. Ulrich has divided the book into two parts: in part one, she outlines the history of termination policy as it emerged in the postwar era, while in part two, she focuses on restoration of terminated tribes.

Members of Congress or Bureau of Indian Affairs (BIA) officials variously characterized termination as a solution either to “get out of the Indian business” or to “free the Indian.” Either way, the intent was to end the federal trust relationship between tribes and the United States government, and to remove the tribal designation from tribes who terminated. After his election in 1947, Senator Arthur V. Watkins of Utah emerged as one of the leading advocates of termination in Congress, and as chair of the Senate’s Indian subcommittee, he held great sway over issues related to Native Americans. After Congress had debated the ideas behind the policy for a decade or more, it passed the first termination bill in 1953. Even though tribal perspectives largely inform this book, Watkins’s voice and ideology pervade discussions of each tribe’s termination.

The termination experiences of several tribes (Menominee, Klamath, Alabama-Coshutta of Texas, Catawba of South Carolina, Utah Paiute, Ponca of Nebraska, Western Oregon tribes, California tribes and bands, and Oklahoma tribes) offer case studies on how termination was implemented and demonstrate the breadth of termination’s reach as well as its many flaws. As Ada Deer said to the author when discussing the termination of the Menominee of Wisconsin, the policy produced “a litany of terrible consequences” (23).

The Menominee operated a successful and profitable tribal organization, and on the surface, it appeared they could easily manage their own financial and tribal affairs. They funded their local Bureau of Indian Affairs staff and had a small power company and a thriving forest industry. However, on closer inspection, few tribal members were in management positions in any of the tribal industries, and few had enough education or training to run a large operation, which meant that most tribal members worked in low-paying jobs and needed the health care and property benefits the tribe provided to get by. Still, the BIA and Watkins refused to listen to these assertions, and proceeded with termination of the Menominees, which went into effect in 1961. Many tribal members had to sell their land in order to pay property taxes—a financial responsibility they did not have when their land was part of

the reservation and held in trust. Within a few years, much of the tribal land base had been lost.

If the story of the Menominee termination is well known, the California tribes are perhaps the least studied example because uncertainty persists about how many members were enrolled or affiliated with some of the tribes, bands, and rancherias. This uncertainty necessitated a different approach than the Menominee termination. The first step was the sale of more than half of the 1,100 Indian allotments, which garnered some revenues for the Indian allottees while it pushed them off the land. The BIA then directed that no more California Indians were to be admitted to Indian boarding schools, but instead enrolled in local public schools.

The BIA also ended welfare assistance to California Indians, effectively transferring responsibility to the state. Several California bands were frustrated because in losing their recognition, their nascent farming and ranching programs were terminated at the very moment these endeavors were about to become profitable. As with the Menominee, once they had to use their capital to pay taxes, the small tribal farms and ranches could not succeed against the larger farms and ranches in the region. Even though one goal of termination was Indian self-sufficiency, Congress and the BIA overlooked the gains tribal operations and small tribal businesses had made as a result of federal programs designed to foster economic growth.

A primary reason tribes sought restoration was loss of access to education and training. Terminated tribes agreed that pursuit of higher education and vocational training dropped significantly when tribal education resources disappeared, and many tribal members from terminated groups referred to a lost generation with no education and few skills who fell victim to alcoholism. Restoration would increase access to educational opportunities and enrich the tribe as a whole. Additionally, termination caused another great loss: health care. According to one tribal leader, at the time of restoration they anticipated the great need for medical care, but underestimated the need for dental care. Ever since termination, tribal members had been without affordable dental care, and one restored tribal member had not been to the dentist for forty years.

Beyond the loss of practical services, the greatest impact of termination was the loss of identity. Assimilation was a goal of termination. Restored tribal members repeatedly discussed their feelings of not fitting into white society, while at the same time they could no longer call themselves Indian. Many tribal members reported that they refused to stop calling themselves Indian and that they would not let the BIA take away their names.

Ulrich asserts that once the Menominee paved the way toward restoration, other tribes rapidly followed suit. Congress had largely turned away from

termination even by the time the Menominees were terminated in 1961. By the time of Menominee restoration in 1973, the policy was widely acknowledged to be a failure, and restorations were granted without much resistance. That is not to say tribes were restored in full, however. Land bases and forest parcels that had been sold to private owners could not be restored. Some tribes were restored without any land base and were encouraged to use tribal funds to buy land on their own. In order to overcome concerns of local commercial fishermen and hobbyist hunters, some tribes had to agree to limited fishing and hunting rights, rights that had been guaranteed in treaties as access to "usual and accustomed places." One tribal leader viewed this as too costly a compromise.

Termination policy destroyed more than one hundred Native American communities, and while many of those communities have won recognition and tribal benefits, the impact on their tribal identity and on the lost generation many terminated groups describe cannot be measured. Opposition to termination also united Native Americans across the country who opposed further decimation of tribal cultures and land bases. The National Congress of American Indians played a key role in this opposition, as did smaller inter-tribal groups such as the Affiliated Tribes of Northwest Indians.

Despite its impact on Indian Country, the topic of termination remains under-examined by scholars. For college students and general readers interested in federal Indian policy, Ulrich's *American Indian Nations from Termination to Restoration* provides a great foundation for further research. Scholarly readers interested in more detailed studies might turn to Nicholas C. Peroff's *Menominee DRUMS: Tribal Termination and Restoration, 1954–1974; Termination's Legacy: The Discarded Indians of Utah* by Warren R. Metcalf; and David R. M. Beck's *Seeking Recognition: The Termination and Restoration of the Coos, Lower Umpqua, and Siuslaw Indians, 1855–1984*.

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**From Chicaza to Chickasaw: The European Invasion and the Transformation of the Mississippian World, 1540–1715.** By Robbie Ethridge. Chapel Hill: University of North Carolina Press, 2010. 352 pages. \$39.95 cloth; \$27.95 paper.

In 1540 Hernando DeSoto and his army pushed their way through a densely populated world of chiefdoms spread throughout the southeastern North America. A century and a half later, all were gone. *From Chicaza to Chickasaw*